Syn. 8. 63. 90 56

MARY SITTING AT CHRISTS FEET.

Luke 10. 39.

With the Christian life, and comfortable death of Mris *Mary Swaine*, for the incouraging of all Christian Gentlewomen, and others, to walke in the steps of this religious Gentlewoman.

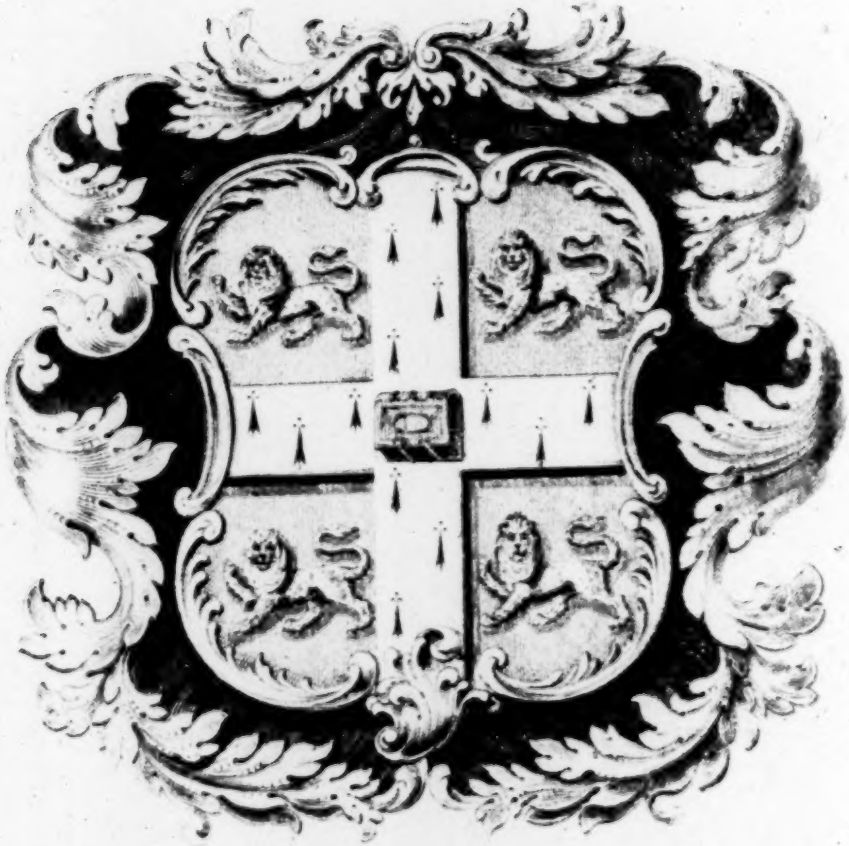
By *Lancelot Langhorne*, Preacher of the Word of GOD.

Vade sed incultus.

PROV. 31. 10.

Who shall finde a vertuous woman? For her price is farre aboue the Pearles.

LONDON,
Printed by *M. F.* for *Edward Wright*, and are to be sold at his shop at Christ-Church gate. 1633.



Academiæ Cantabrigiensis
Liber.

4630. 1

TO

THE RIGHT

worſhipfull and vertuous Lady, *Chriſtiana Leuiſon*, wife to the Right Worſhipfull, Sir *Iohn Leuiſon*, Knight, grace and peace in Chriſt Jeſus.

MADAME,

CONSIDERING with my ſelfe, that our nature is ſuch, as wee cannot endure that thoſe praiſes ſhould be aſcribed unto others (though they

duly deſerve them) which we think our ſelves worthy of (though indeed moſt unworthy) I reſolved with my ſelfe to cómit this Sermon to the Patronage of ſome one, Who might be able to defend the truth of it againſt the malicious traducing, and repining of the envious: and among many, I could find none more fit then your ſelfe; partly becauſe with MARY, you have choſen the better part, and that (according to your name) your heart is the

the ſeat and temple of vertue: partly, by reaſon of that long continued love & familiarity which hath been between you; as alſo becauſe of that full experience, and true tryall you had of her ſpotleſſe converſation: therefore pardon my boldnes, and as you love vertue, & have the praiſes of this rare Iewell incloſed in your breſt: ſo let them have your loving protection, and holy imitation, to your unſpeakeable comfort in this life, and the

eternall ſalvation of your owne ſoule in the life to come.

Yours in the Lord,

Lancelot Langhorne.

To

To the Reader.

COndemne not mee, gentle *Reader*, for publiſhing this Sermon, becauſe I ſeeke not my ſelf, but the continual remembrãce of this vertuous Gentlewoman upon earth; & was moved therunto by perſwaſions of others, who alſo procured it to be licẽced. Accuſe me not of flatterie: for my cõſcience beares me witneſſe (as thouſands can alſo teſtifie

ſtifie)that all I have ſaid is but a part of her praiſes. Tax not my too much brevitie, that I have not enlarged it as I might, becauſe I would have no more printed then was firſt preached,and this length beſt befits a Funerall, which (like the life of man) is but a ſpanne long.

Yours in the Lord,

L. L.

MARY

MARY SITTING AT CHRISTS FEET.

LVKE 10. 42.

Mary *hath choſen the better part, which ſhall not be taken away from her.*

IN this Story, recorded by the Evangeliſt, there is mention made of two Siſters, two actions, and a two-fold cenſure vpon both, by our Sauiour. The Siſters Martha and Mary: The Actions, Martha troubled her ſelfe about many things,

Mary

Mary ſate at Ieſus feet, and heard his preaching: **whereupon** Martha **was diſpleaſed that** Mary **did not helpe her: But Chriſt anſwers,** that *Martha* was troubled about many things, whereas one was needfull, & that *Mary* had choſen the better part, wch ſhould not be taken away from her. **Chriſt loued them both, & they both ſhew their** loue to Chriſt: Martha **in entertaining him,** Mary **in hearing him:** For as Calvin ſaith: *Laude digna* Marthæ *hoſpitalitas*: Martha **is** praiſe worthy for her hoſpitality, **but in that ſhæ buſied her ſelfe** about meaſure, **and did not with** *Mary*, chooſe the better part, **therfore Chriſt blames her.** *Non Dominus opus reprehẽdit ſed munus diſtinxit*, ſaith S. [a] Auguſtine: **The Lord doth not blame her worke, but doth diſtinguiſh of both their offices:** *Nec* Martha *in bono miniſterio reprehenditur, ſed* Maria *quòd meliorẽ partẽ ſibi elegerit anteſertur*, ſaith S. [b] Ambroſe upõ this place: **Neither**

[a] Aug. Serm. 27. de verbis Dom.

[b] Ambroſ. in Luc.

Neither is Martha blamed in her good seruice, but Mary is preferred, becau̅se she chose the better part. Martha *in dom̅ũ suam recepit Salvatorẽ in terris*: Maria *potiùs cogitat quemadmodũ suscipiatur ab eo in domo non manu facta, sed aterna in cœlis*, saith S. [c] Bernard: Martha receiues her Sauiour into her house vpon earth: Mary rather thinkes how she may be receiued by him in a house [d] Not made with hands, but eternal in the heavens. The one is busie in entertaining Christ into her house, the other is carefull to receiue him into her heart. And this Christ preferres before the other: That *Mary* had chosen the better part, which shall not be taken away from her.

[c] Bernard de assump. Mariæ Ser. 3.

[d] 2 Cor. 5. 1.

Some by Martha and Mary, vnderstand the Active and Contemplative life: that they must be as Sisters, both dwelling in one house, both lodging in one heart: or that they are the two Wings of the Soule, by which it soares vp from

from earth to Heaven. And why may we not apply them to the Body and the Soule of euery faithfull Chriſtian: both beloued of Chriſt, both entertaining him: two ſiſters vnited in life, and ſeparated onely by death: The Body (the elder Siſter) is troubled about many things, as delicate feeding, warme cloathing, daily ſuſtentation, [e] cõtinuall recreation: whereas the Soule (Mary) thinks one thing neceſſarie: To ſit at Chriſts feet, and to heare his preaching. Martha (the body) is here preſented to our eies: Mary (her bleſſed Soule) reſts at the feet of Jeſus Chriſt, which ſits at the right hand of God in heauen.

e Mat. 6.25

But leauing Allegories, let vs fall vpon the literall ſenſe, which is Chriſts approbation of Maries choice, and leauing to compare Martha with Mary, let us compare Mary with Mary; this Mary before our eyes, with Mary in the Text: one commended by God, the other no leſſe cõmẽdable before God: as

Chriſt

Christ vouchsafeth with his owne mouth to commend the one; so the tongue of an Angell were but sufficient to praise the other. For as the Philosophers say: Excellens obiectum corrumpit sensum: The brightnesse of the object doth weaken the sense: So my mouth is too rude to speake the praises of so excellent a creature, when I haue said all I can, I shall say too little. Momus may well accuse mee of speaking too rudely, or too sparingly; but not of flatterie.

I feare nothing but sinking, while I wade into the depth of her vertues: Therefore with [f] Peter vpon the water, I wil take Christ by the hand, and from Christs mouth speake Maries commendation: I come not to extoll flesh and blood, but to describe those graces God had endowed her withall, and not onely from report (for I haue conuersed with her almost these foure yeares, & was present with her the most part of her sicknesse) and

[f] Mat. 14. 30, 31.

and ſure I am, out of mine owne experience, that Mary with Mary hath choſen the better part, which ſhall not be taken away from her.

In theſe words obſerue in generall two things:

1 The perſon approoved.

2 Her wiſdome for which Chriſt approves her.

The perſon commended, Mary; her wiſedome for which ſhe is cõmended: That ſhe did chooſe the better part, which ſhall not be taken from her.

In her wiſdome two things:

1 The Action.

2 The Obiect.

The action, That ſhe did chooſe; the obiect, The better part, which ſhould not be taken from her.

In the Obiect two things:

1 The excellency.

2 The perpetuity.

The excellency, that it was better: The perpetuity, It ſhould never be taken from her.

In each of theſe three things ſhall

shall be handled.

1 *Maries* commendation.

2 *Maries* imitation.

3 Our application.

Maries Commendation : **laid downe in the Text** : That she did chooſe the better part, which shal not be taken, &c.

Maries Imitation: **the same with the Text**, That she likewise hath choſen the better part which shall not &c.

Our application : **taught from the text.** That we also make choice of the better part, which shal not, &c. **That so we may make these two Maries our examples, to follow in the way to heauē, that therby we may finde fauour with God and men : That with** Mary **wee may liue in Gods feare, and with** Mary **die in Gods fauour: of these in their order: and first of the person approued.**

The person approued is named by Christ Mary : We find **but three** Maries spoken of in the Gospell, **t**

all for good: Mary, the Mother of Jesus; Mary Magdalene, which (as most affirme) is this Mary in my Text: and Mary, the Mother of Iames & Ioses. One beares Christ in her womb, the other washes his feet with her teares, and wipes them with the haire of her head, & here sits at Christs feet: the third, with the two other, stand by his crosse when he is crucified, & seeke him in his graue after he was buried. We find not so many vertuous women of any other name in Scripture, not that the name makes them the holier, but that their vertues make the remembrance of their names blessed. I could stand upon the letter of the name if it were so profitable, (M) standing upon three bases or feete, to signifie their stedfast faith in the blessed Trinity, one God and three persons: (a) an interiection of sorrowing, their repentance: (r) with two branches like a tree, the sweet fruit of their vertue and holinesse:

Her commendations.

Maria
M

A
R

(1) the

(1) the least of the letters, Their great humility: (a) the first letter in the Alphabet, and the last in the name, Their charitie; the chiefest of all vertues, because it g continues last.

I
A

g 1 Cor. 13. 13.

This Mary parallels the other Maries; She bore Christ, though not in her wombe, yet (which is more) in her heart: often she washed his feet with the teares of repentance: stood at his Crosse, to the washing away of her sinnes in his blood: often she sought him in his graue, to the mortifying of her sinnes: and dayly sought him at the right hand of God in Heauen, for the pardon of her sinnes; wee shall find more vertues in her life, then letters in her name. Mary by interpretation is as much as Stella maris, the Star of the Sea, which standing immoueable in the midst of heauen, doth direct the Mariners. As the Starres are fixed in the volume of the heauen: so Mary in my Text, is a fixed Star

2 *Maries* imitation. Luke 11. 27, 28.

in the volume of Gods written booke: A direction for all Chriſtians to the Haven of Happineſſe. Though this Mary preſented to our eyes, be not in Gods written booke, yet in the Lambes booke of life, her name is written in Heaven. A Starre, for purity of heart: A Starre for the ſhining light of life and converſation: A fixed Starre, for her heart was fixed upon the Lord, yet never moved backward, nor never ſtood ſtill, but as (The Sunne in the firmament) rejoyced to runne her courſe.

3 Our application.

For our application: Let us become ſhining Starres, grace our names with vertues, that with Mary, the memoriall of our names may be bleſſed.

Wiſedome (as Auguſtine ſaith) conſiſteth chiefely in chooſing and refuſing: In chooſing the good, and refuſing the evill: The firſt thing in her wiſedome is, Elegit; The action: She hath choſen: But how was it in Maries power to chooſe

choose the better part? Howsoeuer in ciuill actions we haue Free wil, to chuse or refuse; yet as the same actions are good, we haue no abilitie at al in our selues. Of our selves we are not able to think one good thought, saith the Apostle: Power we haue to thinke, but no power to thinke that which is good: To come to Church, to heare the Word is a civill Action; we haue power to come, or not to come, but to come with a desire and love to the Word, to glorifie God for the saving of our soules, by Nature we haue no power at all. Therefore in that Mary chuseth, it is *Actus Naturæ*, an act of Nature; but in that she chooseth the better part, it is *Actus Gratiæ*, an act of Grace: He that commends her for her choice, gaue her power to choose the better part. *Elegit* (as one saith, (*id est*) *Deus voluntẽ trahit, & coronat dona in nobis, ut dicamur fecisse & elegisse nos, quæ ipse in nobis est operatus.* She hath chosẽ (that is) God

1 Her cõmendatiõ. 2 Cor. 3. 5.

drew her being made willing, and he doth crowne his gifts in us, that we may be ſaid to haue done, and to haue choſen thoſe things, which hæ himſelfe hath wrought in vs. Vnleſſe God did firſt chuſe vs, we ſhould neuer chooſe him: Yee haue not choſen me, but I haue choſen you, ſaith Chriſt.

Ioh. 15.16

1 Ioh. 4.19

We loue him becauſe he loued us firſt, ſaith his Apoſtle. For euen as the heat of the Sunne falling vpon our body increaſeth our heat: ſo the feeling of Gods loue towards vs, makes vs loue God again. His election of vs, makes vs elect and chooſe him. the word in the Originall is ἐξελέξατο hath choſen: that ſhe did not embrace the pleaſures of this world all her life, and made choiſe of the better part, at her death; they that doe deferre it ſo long, it is to be feared, it will be too late: for *Sera pœnitẽtia non eſt vera pœnitentia:* Late repentance is ſeldome true repentance, but *Elegit*, She hath choſen.

So

So this Mary being a chosen and elect vessell of God, sanctified from the wombe, by Gods grace did choose the better part: not at her death, but al the time of her pilgrimage, she led an Angelical and holy life. This good part was her treasure all her life, & at her death (as you shall heare) she had the comfort of it.

2. *Maries* imitation.

For our application: let us not wallow in the pleasure of sin all our life, and thinke it shall be in our power at our death, to choose the better part: but with this Mary let euery one of us prepare and prouide for the time to come, & be sure that we can say euery one to his owne soule, *Elegi*: I have chosen the better part, which shal not be taken away from me.

3 Our application.

And now I come to the Obiect the Center and heart of the body of my Text: The better part: That as *Martha* was troubled about many things, she hath chosen the better part, &c. Christ here useth a meta-

phor take from heires that diuide their inheritance: for amongſt the Romanes and other Nations, as Seneca ſaith, there was a cuſtome, that the eldeſt child muſt diuide the inheritãce into as equall parts as he could, and then the youngeſt did firſt chooſe: So Martha and Mary (being Siſters) they diuided Chriſt as an inheritance, betweẽ them: Martha diuiding, as being the eldeſt, and Mary did chooſe, as being the youngeſt: And ſhe choſe the better part, &c. Now the part that ſhe did chooſe, is, that ſhe ſate at Chriſts feet, and heard his preaching: ſought her ſaluation, neglected all, in regard of this: eſteeming it no profit to gain the whole world, and to loſe her ſoule. It is ſaid by ſome, that ſhe never looked man in the face, after her converſion, but Chriſt: And this wee may note, that ſhee never came unto Chriſt, but ſhee fell downe at his feet: When ſhe anointed him: whẽ ſhee beſought him for her brother

1 Her cõmendatiõ.

Luk. 7. 38. Ioh. 11, 32.

Lazarus

Lazarus: At the supper in Bethania: After his Resurrection: And now when she heard him preach. And herein appeared her great humilitie.

John 12.3. Mat.28.9.

2. *Maries* imitation.

But this Mary hath not falne at Christs feet fiue times, but all the dayes of her life: how shée loued the Temple of God, the House of Prayer? She considered that one thing was nédfull: though shée had but a weake body, yet she respected neither health, nor life, so she might sit at Christs féet, and heare his word. How often did she fall at Christs feet to pray unto him? She prayed, not thrée times a day, with Daniel, but continually. I haue often obserued her, that all the time she was not imployed in houshold businesse, she spent it in meditation and prayer; and if at any time she vsed ordinarie recreatiõ, to beare her husband and his friends company, her affections were so wholly set vpon heauenly things, as she often vsed this

this gracious and ſanctified ſpeech: This is a paſſing away of the time, but no redeeming of the time. And ſuch a care ſhe had to prepare her ſelfe for another world, to haue oyle in her lampe when the Bridegroome came, as ſhe was ſtill afraid, leſt God ſhould take her away whē ſhe was ſo imployed: her whole care and deſire was (with Mary) to ſit at Chriſts feet, to heare God ſpeaking unto her, or elſe to ſpeake unto God by Prayer: And the oftner ſhe fell downe and kiſt her Saviours feet, the more deſirous ſhe was: The oftner ſhee heard the Word, the oftner ſhee prayed: the more ardent & ſtrong her deſires were, the more Gods graces were increaſed in her. And as it is ſaid, that when Anthæus wreſtled with Hercules, the oftner he fell to the ground, receiuing ſtrength thereby, he became more valiant in fight: So the oftner ſhe fell downe at the feet of her Saviour, and wreſtled with God, the more

more strength he received against the assaults of sinne and Satan, and rose up more rich in grace then before.

For our application: Let us learne to humble our selues at the feet of Iesus Christ, and then wee shall profit by his Word to the saving of our soules: and our prayers shall be heard, as the Apostle saith: Cast downe your selves before God, and he will lift you up. The higher men intend to build, the lower they lay the foundation: So God will neuer exalt thee, except thou bee'st first humbled, and fall downe at his feet: Christ himselfe was not exalted, but by Humiliation: the lowest Vallies are most fruitfull: God resisteth the proud & giveth grace to the humble: yet few imitate Mary herein, they will set Christ at their feet, Tread the blood of the Lambe under their feet: But they wil not fal downe at the feet of Christ, (wth Mary) choose the better part, &c.

3. Our application.

Now

Now let us come to the Excellency of this obiect, in that he tals it τὴν ἀγαθὴν: The good part. Auguſtine he turnes it meliorem partem: the better part: The word in the originall is the Poſitive, but I vnderſtand the words to be ſpoken Comparatively, that Chriſt compares Maries part with Martha's, and that the Poſitive is either put for the Comparatiue, as ſome trãſlate it, meliorem, the better part: or elſe for the Superlatiue, as others tranſlate it, Optimam, the beſt part: as Mat. 18. 8. where the word is in the original καλόν σοι, It is good for thee, and yet the Poſitive is there put for the Comparative: It is better for thee, &c, as wee tranſlate it: So here it is called the good part, which is better then Martha's, and alſo the beſt: for they haue the beſt part that haue the Lord for their portion. This good part is that *Summum bonum* the chéefe good, euen Chriſt Ieſus and his merits, in compariſon of which

1. *Maries* commendation.

which al things else are but dung: for hauing Christ, she had all things, no graces which did belong to the comfort, or saning of her soule, could be wanting unto her: for she did choose to heare the Word, which is the power of God to salvation, to every one that beleeveth, which wrought grace in her heart, which is crowned with glory in heauen. Phil. 3. 8.

2. *Maries imitation.*

But let us leaue Mary in our Text, and behold what rich graces this good part wrought in the brest of this our Mary; which appeared both in her life, and at her death. First for her piety towards GOD, Shee was truely Religious, her Profession was not Hypocriticall, nor Verball, but she feared God with her heart: For her conversation in the world; it was pure and unspotted: so as Envy might carpe, but malice could not condemn: she was of wonderful meek and quiet spirit, which afore God is a thing much set by, and as they that

that knew her had experience of it: so especially her husband, with whom she liued for the space of 33. yeares, and I haue heard him often say: That in all that time hee neuer receiued an vnkinde word from her mouth, or cause of discontent; where also wee may behold her great wisedome in houshold government: And moreouer, so great was her loue vnto her Husband, as she expressed it in her exceeding great loue, and care of his owne kindred: for she loued him in them, as appeared both in her life, and at her death. Her greatest and last care vpon earth was, that seeing God had given him no children by her, he would be father in providing for them, which were left vnto her, as to a mother. Againe, for her modesty and grauitie shee was matchlesse: In her attire she condemned the monstrous pride of this age, which is amongst women. As the Apostle enioynes vertuous women, her

1 Pet. 3. 3.

appa-

apparelling was not outward in broidred haire, or gold put about, or in putting on of apparell, but the Hid man of her heart was incorrupt. Her cariage generally towards all was so mild, so wise, so discréet, so leuing, as it pleased all, wrought an admiration in the eyes of all at her death, caused great lamentation in the hearts of all; drew teares from the eyes of all; and lastly, did Win-all that knew her. And as all shall misse her, so especially the poore: for she was so charitable, as if she were made of the bowels of mercy and compassion: full of pitie towards the distressed, full of mercy towards the néedy: her poore neighbours shall haue cause dayly to bewayle her death: For she stretched out her hand to the poore, and put forth her hand to the needy: And what she had, she bestowed it not vpon vaine toyes, but laid it upon the backs of the poore members of Christ, in cloathing the naked, and

Her name by her Father was *Winbolt.*

Prou. 31. 20.

feeding

feeding the hungry: Shee was a Nurse to the fatherlesse Children, eyes to the blind, feet to the lame: the blessing of them that were ready to perish came upon her. Thus in her life she chose the better part laid up her treasure in heauen, a good foundation for the time to come, that when Christ shall giue the last Sentence, she shall heare these comfortable words: Come thou blessed of my Father, inherit the Kingdome prepared for thee: For what thou hast done unto one of these, thou hast done unto mee. And when God summoned her with sickneſſe to leaue this world, and with the New-yeare to set her heart in order for a new World. though her whole life were a meditation of death, her whole life a preparation for death, yet out of her great humilitie, she confest her great unworthinesse at the fæt of her Sauiour, that she was an unprofitable servant: & being taught by the Spirit of God, that none shall

shal be saued, but such as continue to the end, she stil prayed unto our Sauiour for perseuerance: and (which is worthy to be obserued) though through the whole course of her life, her soule was stil powred out in prayer unto her God, yet she found by experience, that when the body is weake with sicknesse, the heart is not so fit for prayer. Let us heare her words, which shee uttered unto two reuerend Diuines, and often repeated to us that were presẽt with her in time of her sicknesse: Let none deferre their preparation, nor their prayers unto the bed of their sickness: for then the mind is too much troubled wth the griefe of the body, to be imployed as they ought in spirituall exercises: Yet she was strong in faith, and had strong cõsolations, and stil did cast her hope (the sure and stedfast anchor of her soule) vpon Christ Iesus, the fore-runner in heauen: and often shee desired in her prayers

Mr *Clark.*
Mr *Paget.*

that Death might not bee bitter unto her, to shake her faith or remoue her affectiõs from her God, but that shee might haue an easie passage: And behold the Lords mercy, all that day before shee departed (though her memory was gone, and her senses perfect) yet she said she felt no paine, and so could not be perswaded that death was so neare. But shee left the world with no more striuing or griefe, then if she had been cast into a slumber, or saine asleepe, as S. Hierome saith of Iohn the Euangelist: *Quod fuit à dolore mortis extraneus*: That he was freed frõ the sorrowes of Death; and as it is writtẽ of Henoch: That walking with God he was taken away. So though her body must remaine in the duit, untill the last Resurrection, yet her death was so easie, that it seemed rather to bee a change, then a Death; rather a blessed Assumption, then a violent dissolution: Now she found to her end-

endlesse comfort, that with *Mary* shee had chosen the better part, which should not be taken away from her.

Let us all for our application learne of a woman of the weaker sexe: especially women, imitate her in her Piety, in her meeknesse of spirit, in her obedience to her husband, her modesty, her Gravity, mildnesse of Nature, in her charitie: Imitate her in her Life, that you may be like her in her Death: Imitate her in her Grace, that you may bee partaker of her Glory: Make choise of this part, which shall never be taken from you.

3. Our application.

As it is good, so it is perpetuall: Many excellent earthly blessings are bestowed upon man by God: *Sed pereunt, cum pereunte*, they perish with the using, either they will leaue us, or wee must leaue them, but whosoeuer doth inherit this part, shal kæpe it without feare of losing: *Non auferetur*, It shal not be taken from them. Mary consi-

1. *Maries cõmendatiõ.*

dered that all things vnder the Sunne are vanitie, and therefore ſhe made choiſe of the better part, which ſhall never be taken from her.

2. *Maries imitation.*

So this Mary had many outward bleſſings, which fleſh and blood might haue reioyced in: She was well deſcended, but ſhee conſidered that of all other vanities, Honour is but a vaine title: For her perſon, a comely and graue Matron, but ſhe remembred what Salomõs Mother ſaith: That fauour is deceitfull, and beauty vanity, but the woman that feareth the Lord, ſhe ſhall bee praiſed. Prov. 31. 10. She liued very comfortably with a louing and kinde Husband yet ſhe knew that once they muſt part. God bleſſed her with plenty in the world; but ſhee knew that riches are vncertaine: For long life that ſhe knew by her owne experience, that *longa vita, eſt longa egritudo*, long life is a long ſickneſſe, the things that were vantage vnto her, ſhee accounted

counted losse for Christs sake; as she said the same day she departed, She would not change her estate, in that she was removing out of the body to the Lord, for al the world.

For our application let us imitate her happy choice, set our affections on things that are aboue, and not on things that are on the earth; weane our selues from the loue of these worldly vanities, which at last we must lose or leaue, and set our selues to attaine this good part, which shall never be taken from us: To haue Christ dwel in our hearts in this World, that we may dwel with him in the World to come, where is true Nobility, in that we shal be Heires and Co-heires with Christ: where is true Honour, in that we shal be crowned with the Crowne of righteousnesse: where is true beauty, in that we shall shine as the Sunne for euermore: where wee shall haue long Life, even life everlasting: Where we shall haue true

3. Our application.

Mat. 13. 43

true Riches, an immortall inheritance reſerued for us in the Heavens: where for the cõpany of our deareſt friends whom wee loue beſt, we ſhall enjoy the cõpany of holy Angels, bleſſed Saints, cuẽ the
Pſal.16.11 preſence of God, Where is fulneſſe of joy, and at whoſe Right hand there are pleaſures for euermore: where we ſhal haue more comfort and happineſſe in one day, then, poſſibly we could haue in ten thouſand vpon earth, if the World ſhould make us her Minions: and (which is worth all) wee ſhall enioy them with a *Non auferentur*, neuer to be taken from us. Let us then caſt downe our ſelues at Chriſt feet, that wee may with Mary haue everlaſting joy in the Kingdome of Heavẽ. Let us with this Mary liue like Saints in this World, that with Mary and the reſt of the Saints wee may be glorified in the World to come: Which the Lord grant unto us all for Chriſt Jeſus ſake, that ſits at the

the right hand of God in Heaue̅, To whom with the Holy Ghost: one God, and three persons be ascribed all Honor, Glory, Power, Praise, Dominion, & Thanksgiuing of us, and all creatures, now and euermore. Amen.

FINIS.